particular, that it was the very propinquity and purity of the holiness of Jesus which so irritated the spirit of his persecutors.

We may account, on the same principle, for the circumstance, not unfrequently occurring, of the son of pious parents, educated in a religious home, hating all that is spiritual with a malignity above that of other men ; if not disposed to yield to it, he will loathe it all the more from the contests which he has had with it. Hence, also, the opposition to spiritual truth on the part of some on whom it has been earnestly pressed. Those who have long resisted it will come positively to nauseate it, as the wicked do a faithful monitor who speaks plainly of their faults. "*I* hate him, for he doth not prophesy good concerning me, but evil."

We need not dwell upon the greatness and enormity of such a sin as that now referred to. Not only is it a great sin in itself, it is an abiding malady, polluting the whole man, and the whole man at all times, rendering his very heart and character ungodly. Now, as long as this ungodliness is in his bosom, whether in a slumbering or more active state, whether merely burning within or bursting out, we cannot say of man that he is truly good. And let us observe in this ungodliness the manifestation of these two elements, and in the order now named—first, a rebellion against a law, and secondly, a drying up of the affection.

(2.) This ungodliness is the sin with which we charge all men, and there are OTHER SINS of which individuals are guilty. These vary much in the case of different persons. In all we may observe the first of the elements now referred to, the breaking of a law, and in most of them a defect of love or benevolence. First the affection bursts forth from its channel, and then it is dried up altogether in the sandy desert over which it flows.

Such is the general truth which we regard as conclusively

forced upon the inquirer by a survey of the qualities of man's moral nature. The doctrine that man is depraved seems to be established, but with *several important limitations.*

First, mankind have still much gentleness, much amiability, and other qualities implying a heart susceptible of love. It is only the more to be regretted that this love should not be directed towards God. Even as regards man, it is commonly perverted and misdirected, and is apt to be destroyed by a growing malignity, or dried up by a confirmed selfishness and